The house

/122 cont./

356 824 [825] is swept by the women every day with a broom (ctábando) consisting of shrubs of the pšáhga plant. This plant at the same time drives away fleas. The rubbish is swept out of the house in such a way that even the entrance is clean.

351 417 [231] [13] [313] All around the house and surrounding it at some distance either a fence is erected or a ditch dug about one meter deep, within which the poultry and usually the pigs and sheep are kept. In Calderas, where, because of the low temperature, bamboo no longer grows, the fence is made of wood obtained from the natural growth when a piece of land is burned off. Stakes are driven vertically into the ground at intervals of about two meters and the interspaces filled with small tree trunks, branches, and twigs up to a good meter in length, lying horizontally. Climbing over this fence is done with notched tree trunks or bamboo stalks placed obliquely against the fence as a ladder. Similar notched tree trunks also serve as ladders in the houses (Ills. 168 and 154 /see pp. 274 and 268/).

514 264 [412] There are no privies. On account of the isolation of the houses, however, it is never difficult for the Paez to find a place off in the brush or in the forest. We never found the paths and the vicinity of the houses soiled with filth. The Paez showed the same tact in eating and at other gatherings. We never experienced smacking of lips or belching, even though their eating habits are somewhat crude, for, lacking spoons, they are in the habit of simply shoving their food from the plate into the mouth with the fingers.

/123/ 2. Clothing and Ornaments

291 [302] The Paez today wear clothing covering their upper and lower bodies. In ancient times, according to the reports of chroniclers, some of them were said to have worn small cotton cloaks, although the majority of them "went about naked, even in the cold mountains" (cited by Hernandez, 1944, p. 191, from P. M. Rodriguez, 1684). They were also said to have painted their bodies with color and to have made imprints on them with stamps.

P /134 cont./

276 Coca (ēś) is a shrub whose alkaloid leaves, containing
●137 cocaine, tanning substances, and various volatile oils, were used as stimulants even before the time of the Conquista, chiefly among the natives of the Cordilleras region. Almost 200 species of it are known, most of which, namely 137, occur in America (Walger, p. 9). It flourishes almost without exception between the tropics, from Honduras to Bolivia, in a temperature that generally remains between 15 and 20 degrees. In too low a temperature the leaves are small and worthless; in too hot a climate they lose strength and content. The most favorable elevation is between 700 and 1,700 meters.

P 279 The word coca comes from the Kechŭa /Quechua/ lan-
192 guage (coca or cuca), which, however, does not state anything
171 definite about the origin and use of the plant, for the Kechŭa-speaking tribes of Ecuador are the very ones who do not use the plant (Cooper, p. 549). In the northern part of South America the designation hayo, hahiu is customary, in northeastern Peru ebee, hibia, hibio, and in the Amazon region generally, names like ypadu, ypatu, ipado, or batu (Bühler, p. 3344).

P 175 The first information about coca reached Europe as early
276 as 1499 through the report of the Spanish priest, Thomas Ortíz, to his spiritual superiors, according to which the natives of the northern coast of South America used a plant called hayo as a means of enjoyment. The first detailed description of the cultivation and use of the plant is found in a work, printed in 1553, by Pedro de Ciéza de León, who for the first time calls attention to the fact that coca bestows strength and vigor and drives away hunger (Bühler, p. 3353).

P 276 At the time of the Conquista, coca was known in Colombia
171 among the Cauca Valley tribes between Popayán and Cali, near Ibagué in the Magdalena Valley, on the savanna of Bogotá, and
P C among the tribes of the Sierra Nevada de Santa Marta. Today the
276 use of coca is officially forbidden in Colombia on account of its
c harmful effects. According to Decree No. 95 of 1938, the sale
656 of coca, except in apothecary shops and drugstores, was forbidden

1: Nachtigall --56 E-5 (1952-1953) 1955 SC15 Paez SC15
Colombia SC1

P C /134 cont./

276 C 656 by the "Ministerio de Trabajo, Higiene y Prevesion Social." This prohibition was extended by Decree No. 578 of 1941 by the same ministry, according to which an exact list of the existing coca plants of the country was demanded and their destruction ordered, /135/ with a simultaneous prohibition against new plantings (Duque, 1945, pp. 445 f.). Of course this prohibition against coca planting cannot be strictly supervised and enforced in all the remote parts of the country.

P 276 461 The argument for the use of coca has remained the same from the time of the Conquista to this day: it is supposed to drive away hunger and to give strength. "Without coca one cannot work," I was told over and over again when I asked the Paez the reason for chewing coca. And, as a matter of fact, one sees the Paez chewing it on the long trips to market and during every physical task; but only at work, when one needs strength, and not during festivals and celebrations or on festive days. (The shamans are an exception, see below.)

P 276 P [887] The bitter tasting coca is chewed by both sexes, and the boys begin at 12-14 years of age, when they also begin helping their father with the work in the fields. The girls generally begin somewhat later, and in old age both sexes chew quite heavily and more frequently than is normal in younger years. The men take coca three times a day as a normal dose, and each dose lasts about two to three hours. Nothing is eaten all day after taking the first meal early in the morning before work; the second one

P [272] is not eaten until after they return home from the fields in the late afternoon. During the pauses for coca, unfermented sugarcane juice (nyúsayumfl) is drunk, everyone carrying a calabash with one to two liters of it with him.

P 276 249 [137] The coca shrub, about 80 to 200 centimeters high, is striking even at a distance because of its fresh, light green, lancet-shaped leaves, which have two slightly curved longitudinal lines on the underside. Among the Paez of Calderas almost every family has its coca shrubs, the leaves of which, after planting, are harvested from the first year for about 20 years. Anyone

P [437] who does not own coca shrubs himself trades for the leaves in

P C /136 cont./
276 146 273 are naturally more in evidence than in the case of the use of coca with good nutrition and as the only indulgence. Along with improved nutrition and corresponding enlightenment, a prohibition on brandy instead of its propagation would be more C desirable for the health of the people than a prohibition on coca.
[651] The departments, however, draw their chief income from the P brandy tax, whereas coca was always tax-free.

276 Tobacco (wáhi) is neither planted by the Paez nor con-
[249] sumed in large amounts, since there is generally no money available for the purchase of tobacco or cigarettes. Both sexes, P however, smoke gift cigarettes, and, to be sure, from child-
[75C] hood, that is, from two to three years of age. The shamans
[755] in their séances and ceremonies are in the habit of chewing cigarette tobacco along with coca, but it is always purchased. These séances last many hours or throughout the night, during which shamans and patients together chew this mixture uninterruptedly.

P 273 Chicha (pronounced tschitscha) is one of the alcoholic
[171] beverages which, made out of various raw materials, are widespread among the natives /137/ throughout South America, with manioc chicha predominating in the forest region (Venezuela, Brazil) and maize chicha in the Andean region (Cooper, pp. 539 f. and Map 11). Two methods of production are distinguished, according to whether it is a matter of raw materials with a high sugar content (honey, sugar cane, palm sap, pineapple) or more starchy crops (manioc, maize). The former ferment without the addition of saliva and need not be chewed in the preparation; the latter need human saliva before or after cooking in order to ferment.

P [137] Among the Paez chicha (mbéca) is made only from the juice of sugar cane, a raw material that is not American, but came from southern Asia and did not come to America until the post-Columbian period (Maurizio, 1933, p. 75). Formerly chicha was made out of maize, as it still is today among the neighbors of the Paez living in higher regions (for example, the Guambiano). The name for sugar-cane juice, nyúšayumfl

/263 cont./

756 fact, even the visionary sight of Thunder are worthless by them-
787 selves, if the shaman does not receive any signs. By means of them
278 the teyu discovers the cause of sickness and the means to be em-
ployed for healing it, which always consist of the dispensing of
herbs. For this reason every shaman always has his fiber bag with
all his medicinal herbs with him, in order to have them at hand
[753] and to be able to apply them at any time. Since, however, an
illness does not have a physical cause, according to the opinion
of the Paez, the herbs used for healing are not applied in accordance
with the medical experiences of the shaman, but solely in ac-
cordance with his signs.

756 The herbs used by the shamans are the following (*):
278
•137
[127]

*I am taking these, as well as some other data on the shamanism of the Paez, from the excellent summary by S. Bernal Villa (III) /see the bibliography in the foreign text, p. 323/.

čandúr, eš (Erythroxylon coca), bičač (Hevea?), čulko (Oxalis, sp.), čáyuts (Scutellaria racemosa Per.), čuwét, fisa, ečyútse čime (Labiada?), /264/ gwepekas (Urera boccifera L.), kwése (Lonchocarpus?), limonsílyo (Cymbopogon citratus), nyika, nyundayuskey, šu (Spagnum sp.), šuwés (Peperomia sp.), šulápe, šupenyí (Peperomia sp.), tátse, táyuske (Peperomia sp.), ul níny (Hibiscus abelmoschus L.), umsim (Myricia acuminata DC. Vell, aff.), vitubítskwe, wáhi (Nicotiana tabacum L.), yakúma, yúskay (Scleria cattarinensis Boeck).

755 Most of these herbs are first chewed by the shaman and then
756 spat over the affected part. If a person is dying and his soul leaves
278 his body from the heart by way of the upper arms, the pulse of the
[774] lower arms, and the finger tips, the herb čáyuts, for example, is
spat by the shaman from the finger tips in the direction of the arm-
pits, in order to check the departure of the soul. Only rarely is a
tea brewed from the leaves.

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

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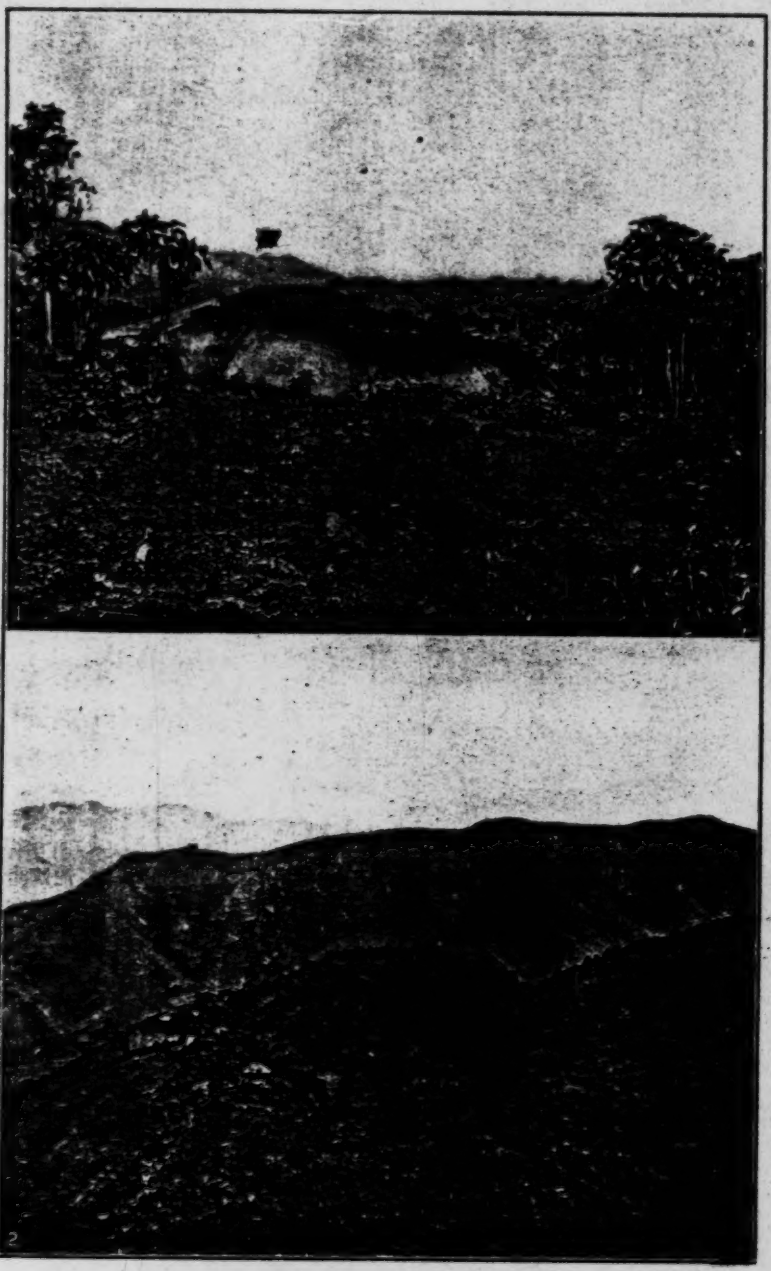

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1. PIEDRA DE LOS SACRIFICIOS (TAMUNDI)
2. CUT HILL NEAR TACUEYÓ

[facing P. 308]

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

133
137

THE WAX PALM (*Ceroxylon andicola*)

[facing P. 327]

/282 cont./

487 Páez waters upstream, continues along the river Negro, climbs over the cordillera, and reaches Tacueyó.

133 Hydrography.--From north to south in a deep and steep bed runs the great Páez, whose frothy waves rush rapidly through the vertigo of the torrents, run swiftly while tracing spirals in the frenzied force of the whirlpools, or leap, being broken into a thousand fragments by the violent shock in the numerous falls and rapids. Born of the thaws on Huila, it receives along its eighty-kilometer course the turbulent /283/ rivers Muesga (San Vicente), Moras, Kukiyú, Ullucos, and La Plata on its right bank, and the Símbola and Negro de Narváez on its left. The Páez river drains all of Tierradentro.

● 137 Vegetation.--In the major part of the region there no longer exist the "dense and impenetrable forests" mentioned by Carlos Cuervo Márquez. The timber and medicinal species have practically disappeared. The Cinchona genus was heavily exploited during the second half of the past century, when the quinine industry flourished and constituted one of the most vigorous lines in the national economy. The large and dense forests have been cut down systematically by the Indians and colonists to such an extent that the latter are found as far as the steep crags of the Central Cordillera and the hydrographic [314] valleys of the Símbola and Negro de Narváez rivers. On the ridges where virgin forest has miraculously remained intact, it has been noted that it has been entirely cut down within a week in order to make a pasture for the llamas; it is not used, not even for firewood, much less for charcoal, the techniques for which seem to be unknown. In the plains and small valleys of the streams and rivers there is a thriving vegetation which for the most part is of cultural origin, since it was planted to shade the numerous coffee plantations. Gramineae abound. On the hills and plateaus, thickets and shrubs are common, while on the steep slopes pastures present their opulent greenness in winter /the rainy season/ and their yellow-brown tones in summer /the dry season/. The fields are prepared with

/179 cont./

123 484 491 At 11 o'clock in the morning we left the Park, bound for Calderas. The road climbs through the Pisimbalá valley, at first on its right bank and soon on the left, after crossing a wooden bridge with a plank roof; from this bridge to the pueblo of San Andrés, three streams have to be crossed: Chapequís, La Virgen, and the cemetery stream. Along this short distance and at the edge of the road we counted ten houses, all of them thatched except one of masonry, tiles, oil paint, modern manufacture; the others have white washed walls, painted doors, and are generally clean and orderly. They are the houses of mestizos and colonists settled on their respective fincas.

At 11:30 we left the settlement and took the path that leads to Calderas; the road goes ever upward, in slow and slippery 123 342 zigzags. As we go along, we see houses with graphite-colored roofs and walls which are black when made of mud or (and these are in the majority) yellow when they are of maize stalks; they lie as if submerged /180/ in the plantings of bananas, sugar cane, and yuca; bluish smoke rises vertically in thick columns from the openings.

123 133 [361] At 12 o'clock we came out on the Mesón, Supok in the Paez dialect, a small plateau oriented from north to south and bounded on the east and west by great depressions. Many native huts stand there.

●[137] The beautiful valley of the Pisimbalá torrent comes into view in its entirety; contracted at times, then widening more, extensive in length and generally narrow, it descends in a gentle slope in pursuit of the noisy Ullucos; covered with thriving vegetation, it looks like a carpet of living green blending in its tones the stateliness of the cachimbos /búcare, Erytrina umbrosa/, cedars, guamás, gadua bamboo, and yarumos /Cecropia peltata/, and the splendor of the plantings of sugar cane and bananas and the pastures of the herders.

[131] An hour later we reached the Yukaichí ridge, the boundary of the parcialidades /territorial divisions/ of San Andrés and

/241/

824 The plants marked with an asterisk were identified by the [128] Herbario Nal. Colombiano, in particular by Dr. Jesús M. ● [137] Idrobo.

[127] For the others, we were guided by the work, Plantas Utiles de Colombia /Useful Plants of Colombia/, by Dr. E. Pérez Arbeláez, published by the Imprenta Nacional de Bogotá in 1947.

75 182 171 The té eu and the community. In every culture, medicine performs an eminently humanitarian function. Its nature is sociological. No matter what its methods may be, its purpose is to save human lives. It combats illness, but also prevents it.

75 182 Among the Paez, medicine cures and prevents. The community and the family perform special ceremonies intended to achieve these two purposes of medicine.

755 *756 182 [734] When the pest (epidemic) has spread through the community, threatening its subsistence, the authorities (cabildo) invite the curer to conjure away the danger by performing the wé ká.

When the illness prevails in a single family, markedly decreasing its members, the eldest invites the curer to perform [765] [783] the ut ká. After every burial the people must remove the ptans from their bodies and from the house where the death occurred. The curer is the only one who can do this.

241 *756 783 182 789 The first fruits of plantings made on new lands not cultivated before cannot be consumed until the curer has performed the cleansing ceremonies. Thus, it is the curer who defends the family -- preservation of the species -- who purifies the harvests -- preservation of the individual -- and who also defends the community, warding off by means of his conjurations *756 789 182 the epidemics and the individuals who threaten it. In 1952, before an imminent attack by subversive armed groups on the Parcialidad of Santa Rosa, the curer warded it off with maní de montaña /literally, "montaña peanut"/, chewed and blown on the path by which they were to come.

P 245 /298 cont./ Guadua bamboo thrives in the temperate valleys. It is of excellent quality. In most cases it serves as shade for the coffee. Its increase would redound in obvious benefits.

P 249 /299/ In spite of the fact that plantings of coca are proscribed by Colombian law, it is cultivated for consumption at C [249] [656] almost every home; and in some parcialidades there are numerous plantings for commercial purposes. The value of the leaf is P [435] high. A pound is quoted at three pesos.

Pc 313 Sawmills are found in Coscuro, Toez, the Símbola River, and the Salado stream. But this is almost exclusively an industry Pc [785] of the "whites." Only in San Andrés and Mosoco was it possible to see native sawyers. There is no reforestation.

P 241 172 ● 137 In a large part of the parcialidades of San Andrés, Calderas, Lame, Mosoco, and Vitoncó, and the entire valley of the Páez River, the clearings seem to have been done in quite remote times. There are no forests, but remnants are found along the crests and ridges that separate the valleys and in the windings where the human foot does not venture to tread. The cliffs are covered with uniform savanna vegetation.

P 172 241 In many parcialidades there are archeological remains belonging to an unknown civilization earlier than that of the Páez. P [783] The lands where these elements are found are utilized without any qualms. But when the plantings are in a "new clearing," the natives take the precaution of performing the required purifications before beginning to consume the crops, in order to avoid the "Pijao" plague which might happen if the crops had been in contact with the archeological remains, "pijaos" in the expression of the natives.

P 245 The cultivation of fruit trees is not very widespread, in spite of the fact that up to not very long ago Inzá enjoyed the reputation of being the producer of peaches and apples of very good quality. Nowadays they are cultivated for commercial purposes in Vitoncó, La Troja, and El Cabuyo, where true orchards of these trees are maintained with care. The fruits are splendid and are harvested during the first three months of the

/299 cont./

245 year. Traders in Silvia sell the crops at up to 14 pesos an arroba.
[439] Lame produces perhaps the best peaches, but they are not suitable for export because they are easily damaged. There are also numerous plantings in Tumbichukue and Calderas, although they do not have much care.

247 Floriculture does not exist among the Páez, and they cannot understand the labor that the "whites" invest in their gardens. They are always of the opinion that food plants should be sown on such lands.

241 Among the cultivated plants, they regard as native maize ("the /300/ Pijao had maize"), the hartón /large-sized/ plantain ("the Pijao also had it"), frijoles, mejicano /squash, Cucurbita pepo/, cabbages, and the cane "criolla" /Creole, native/, while coca, they say, seems rather to have come from the "whites."

241 Species cultivated and zones of cultivation
137 Here is a list of the food plants cultivated by the Páez (5):
192
[128]

5. We thank the Herbario Nacional Colombiano, especially Dr. Jesús M. Idrobo, for the scientific identification of the plants.

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192

Common Name	Latin Name	Páez Name
Maize	Zea mais L.	kuki
Plantain	Musa paradisiaca L.	tuli
Banana	Musa sapientum L.	kineño (6)
Manioc	Manihot utilissima L.	ñe
Sweet potato	Ipomea batatas Poit. Andigenum	ut
Potato	Solanum tuberosum	kiku
Arracacha	Arracacia xanthorrhiza Bancr.	us (7)
Sugar cane	Saccharum officinarum L.	ñuka
Cabbage	Brassica oleracea var. acephala	kulles (8)
Onion	Allium cepa L.	apulla (9)
Frijol	Phaseolus vulgaris L.	us
Ullucos	Ullucos tuberosus ex Loxano	akubil
Wheat	Triticum aestivum L.	seuchi
Barley	Hordeum vulgare L.	sebera (10)
Garlic	Allium sativum L.	ahoe
Nasturtium	Tropaeolum tuberosum R. et P.	puel
Squash	Cucurbita maxima Duchesne	Ape
Squash	Cucurbita pepo L.	Peti
Broad bean	Vicia Faba L.	apas (11)
Peas	Pisum sativum L.	alpés
Peppers	Capsicum sp.	ánuse
Coriander	Coriandrum sativum L.	kiandós (12)
Avocado	Persea americana Mill.	áise
Orange	Citrus sinensis (L) Osbeck	limas
Apple	Pyrus malus L.	manzanas
Peach	Prunus persica L. /Prunus/	kuino

6. From the Spanish: guineo.
7. Underlined vowels indicate nasalization:

[104] sh = French ch (chaise); ch = Spanish ch (chicha); j = French (jardín); h = Spanish j (rojo).

8. From the Spanish: coles.
9. From the Spanish: cebolla.
10. From the Spanish: cebada.
11. From the Spanish: habas.
12. From the Spanish: cilantro.

/301/

Common Name	Latin Name	Páez Name
Pineapple	**Ananas comosus (L) Camargo**	*chahú*
Granadilla	**Passiflora Ligularis Jura.**	*shlal*
Coffee	**Coffea Arabiga L.**	*café*
Ground cherry	**Physalis sp.**	*chimbú*
Chachafruto	**Erythrina edulis Triana ex Micheli**	*ísual*
Pepino	**Solanum muricatum Ait.**	*pina*
Yam	**Dioscorea sp.**	*shué*
Other cultivated plants:		
Coca	**Erythroxylon coca Lam.**	*esh*
Bamboo	**Guadua angustifolia Kuth**	*mum*
Bottle gourd	**Lagenaria vulgaris Serg.**	*tuka*
Calabash tree	**Crescentia cujete L.**	*shiptuka*
Cabuya	**Fourcrea cabuya Trel.**	*bats*
Dill	**Anethum graveolens L.**	*llinojo*
Mint	**Mentha viridis L.**	*techá*
Rue	**Ruta graveolens.**	*buda*

In reality, as far as a certain type of frijole that the natives call "kacha" is concerned, as well as the ground cherry, the chachafruto, fruits in general, and all the plants listed under "Other cultivated plants," with the exception of coca, the word "cultivated" is unsuitable, since they are practically in a semiwild state. The natives make use of their fruits, consumption thus being occasional and not always necessary.

Although it would appear that the territory of the Páez, at the time of the Conquest, extended up to very close to the Magdalena River, the principal nucleus of the population was located in the temperate zone and in the cold zone. The thermal levels determine the zones of cultivation. One of them goes from 1,000 to 2,000 meters and includes the entire valley of the Páez from Huila to La Plata, and the middle and lower courses of its tributaries Símbola, the river Negro de Narváez, Moras, Kukiyú, and Ullucos. Within it are located the capitals of the district, Inzá and Belalcázar, and the following native aldeas: Itaibe, Chitóquez (Ricaurte), Cuetando, Yaquivá, San Andrés de Pisimbalá, Santa Rosa, Togoima, Avirama, Chinas, Suin, Tálaga, Toez y Huila (Byla), as well as Valencia, Topa, Pedregal, and Turminá. They cultivate principally plantains, manioc, maize, sugar cane, frijoles, arracacha, coca, and coffee,

/365 cont./

177 For our outline of acculturation, we understand by diffusion
[121] achieved cultural transmission, and by acculturation cultural trans-
[127] mission in process, terms expounded by Professor Melville J. Herskovits in his book, El Hombre y sus obras /Man and his Works/.

Within Páez culture there is widely diffused, to the point of constituting an integral part of the cultural body, the following economic elements of alien origin and, more concretely, of European origin:

[231] All of the domestic animals with the exception of the
[137] guinea pig, bananas, sugar cane (the variety known as "criolla"), wheat, barley, garlic, coffee, peaches, apples, and oranges, the agricultural implements, the hydraulic mills, sugar mills, the guadua bamboo, and some varieties of pasture grass, such as orejuela /Alchemilla pectinata/, kikuyu, and poa.

177 Throughout the pages of this work, we have emphasized in
361 particular the cultural developments in process, that is to say, the
563 phenomenon of acculturation. It is obvious that this phenomenon has appeared, with greater or lesser intensity, in those parcialidades where there have been created areas of settlement, within which a specific number of "white" families have settled. But the intensity of the acculturative phenomenon does not rest merely on this fact or on the number of families who live by the norms of Western culture. San Andrés, for example, had its settlement area established for all practical purposes in 1928 and now reckons with more than 20 "white" families, with its nearness to the settlement of Inzá, and, for nearly 15 years, with the Parque Arqueológico of Tierradentro, to some extent a tourist attraction, and yet the process of acculturation is minimal and cannot be compared with the intensity of the same phenomenon in Mosoco, where the settlement area /366/ was created in 1923 and where
177 nowadays there are not more than 12 families of "whites." In
[487] Mosoco there is another factor: the riding path that joins the
[491] municipio of Belalcázar with that of Silvia, a road that has existed since pre-conquest times. Mosoco has been and still
[628] continues to be the mandatory stopping place. In addition, this parcialidad has had intensive contacts with the Guambiano group and the Páez group from the other side of the Cordillera, who are more accutturated,

/366 cont./

[77] are more acculturated. All of these circumstances have permitted the extensification of the cultivation of garlic, wheat, and especially potatoes, as well as the extensification and intensification of livestock-raising, which, in turn, has given rise to a series of phenomena now in the full process of development, such as the modification of work schedules and agricultural cycles, the regularization of trade and transport, the appearance of the habit of capitalization and of the use of credit, the use of barbed wire for fencing, reforestation on a eucalyptus base, the development of household industries, modification of the diet and eating times, adoption of specific objects of adornment by the women (gold earrings), disappearance of coca consumption ("decultuation," to use Fernando Ortiz's neologism), social stratification, the undermining of the institutions of the té eu and the nasa jihi, the calming of the real and magical aggressiveness against the "whites," intensification of primary education, and greater conviction in religious beliefs.

In the temperate zone in general and in San Andrés in particular, the cultivation of coffee is in full swing, and the consequences of this economic fact are beginning to be visible. The palm hat, very common in the parcialidad of Calderas, is not seen very much among the Andresunos, who are adopting the cloth hat of the "whites"; some of them already wear sandals or shoes, and likewise the use of the poncho and of the bag of a manufacture foreign to the culture is spreading; the agricultural implements are being enriched in the same manner as modern housewares; although the most widespread labor system in the parcialidad is that of the mingas, some already pay daily wages for work on their fields; the consumption of meat and panela is [756] quite frequent when there are coffee harvests. It is also interest- [554] ing that in the entire parcialidad there are only two té eu, who are not greatly respected, though they utilize the services of the té eu of Calderas.

● [137] /367/ The "criolla" is the most widespread variety of sugar cane and the one which has been fully accepted by the natives, to the point of being regarded as their own, but other new

6: Bernal Villa--115 E-5 (1952-1953) 1954 SC15 Paez SC15

/367 cont./

177 [137] varieties are being introduced, such as "java," for example, which, although the natives call it "wild," they nevertheless praise for its quality and recommend its cultivation.

Such are the general outlines of acculturation in some parcialidades of Tierradentro.

113

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101 from the *Páez*, the *Páez* from the *Pijao*, the *Andaqui* from the *Tama*
13] of Bajo Huila.

This extremely varied habitat offers a great range of food resources
241 and of possibilities for agricultural crops. In the high, cold moun-
133 tains and altiplanos, between 2,500 and 3,000 m. (about 8,200 to 9,800
132 ft.) elevation, where the mean temperature is 11 to 15° C., the principal crops were potatoes (*Solanum andigenum*), ullucos (*Ullucus tuberosus*), and cubios (*Tropaeolum tuberosum*). In the medium zone, between 1,600 and 2,500 m. (about 5,200 to 8,200 feet), with a temperature of 15 to 20° C., the main crop was maize (*Zea maya*), but arracacha (*Arracacia esculenta*), quinoa (*Chenopodium quinoa*), and sweet potato (*Ipomoea batatas*), were also cultivated. In the low, warm zone between 500 to 1,600 m. (about 1,600 to 5,200 feet), with a temperature of 20 to 28° C., the main crops were maize, sweet manioc or yuca (*Manihot utilissima*) and beans (*Phaseolus vulgaris*).

136 The cold lands also produced in addition to these principal crops,
[241] maize, squash (*Cucurbita maxima*), wild fruits, birds including ducks (Anatidae), doves (Columbidae), guans (*Penelope*), mammals such as the spectacled bear (*Tremarctos ornatus majori*), and other small, wild beasts like the armadillo (*Dasypus novemcinctus*), guaratinajo (*Dinomys branickii*), guatin (*Dasyprocta fuliginosa candelensis*), and
[231] small fish from the rivers and lakes. The guinea pig (curí or cuy,
[262] *Cavia aperea*), which is prolific in all the climates, was the only domesticated animal and is an important source of food of the modern Indians.

241 The inhabitants of the medium, humid zone were more favored by nature in that crops grew faster and in greater variety. In addition to the plants named, they grew achira (*Canna edulis*), auyama (*Cucurbita verrucosa*), beans (frijoles), and peanuts (*Arachis hypogaea*).
262 Among the great variety of wild foods were fruits, granadilla (*Passi-*
●137 *flora ligularis*), guayaba (*Psidium*), guama (*Inga* spp.), avocados
136 (*Persea Americana*), papaya (*Carica papaya*), guanabana (*Annona muricata*), and chirimoya (*Annona cherimolia*), and such animals as deer (*Mazama rufina*, *M. gualea*, and *Odocoileus virginianus consul*), rabbits (*Sylvilagus fulvescens*), guinea pigs, various rodents, and large birds, such as chachalacas (*Ortalis*) and guans (*Penelope*).

Additional foods of the low, warm regions were sweet potatoes, beans (frijoles), and yams (*Dioscorea alata*); such fruits as pineapples (*Ananas sativus*), papaya, custard apple (*Annona squamosa*), cactus fruit (*Opuntia* spp.), and plantains (*Musa paradisaica*); and large fish from the rivers.[4]

[127] [4] The scientific names of the plants were taken from Cortés, 1919. The mammals were tentatively identified by Dr. Remington Kellogg, of the Division of Mammals, U. S. National Museum, and the birds by Dr. Alexander Wetmore, Secretary of the Smithsonian Institution.